

B. T. 1. 656. *

5

A

S E R M O N

Preached before the Right Worshipful

Sir *CRISP GASCORNE*, K^{nt}. Alderman,

T R E A S U R E R,

And the Rest of the T R U S T E E S

F O R T H E

C H A R I T Y S C H O O L S,

In the W A R D of *Portfoken*, *London*,

F O U N D E D B Y

Sir J O H N C A S S, Knt. deceased;

Late Alderman of the said W A R D ;

O N

Monday, February 21, 1757,

B E I N G T H E

DAY appointed for the Commemoration of the Founder.

I N

The Parish Church of *St. Botolph* without *Aldgate*, *London*.

By T H O M A S K E I G H L Y, M. A.

Vicar of *Leyton* in *Essex*.

Published at the Request of the T R U S T E E S.

MDCCLVII.

S E R M O N

And the King of the Jews

C H A P T E R



THE ALBANY OF THE NEW

THE ALBANY OF THE NEW

THE ALBANY OF THE NEW

THE ALBANY OF THE NEW

THE ALBANY OF THE NEW

THE ALBANY OF THE NEW

TO
The Right Worshipful
Sir CRISP GASCOYNE, Knt. Alderman,
T R E A S U R E R,
AND
The Rest of the T R U S T E E S,
FOR THE
C H A R I T Y S C H O O L S

FOUNDED BY

Sir JOHN CASS, Knt. deceased;

The following Discourse,

Preach'd and published at their Request,

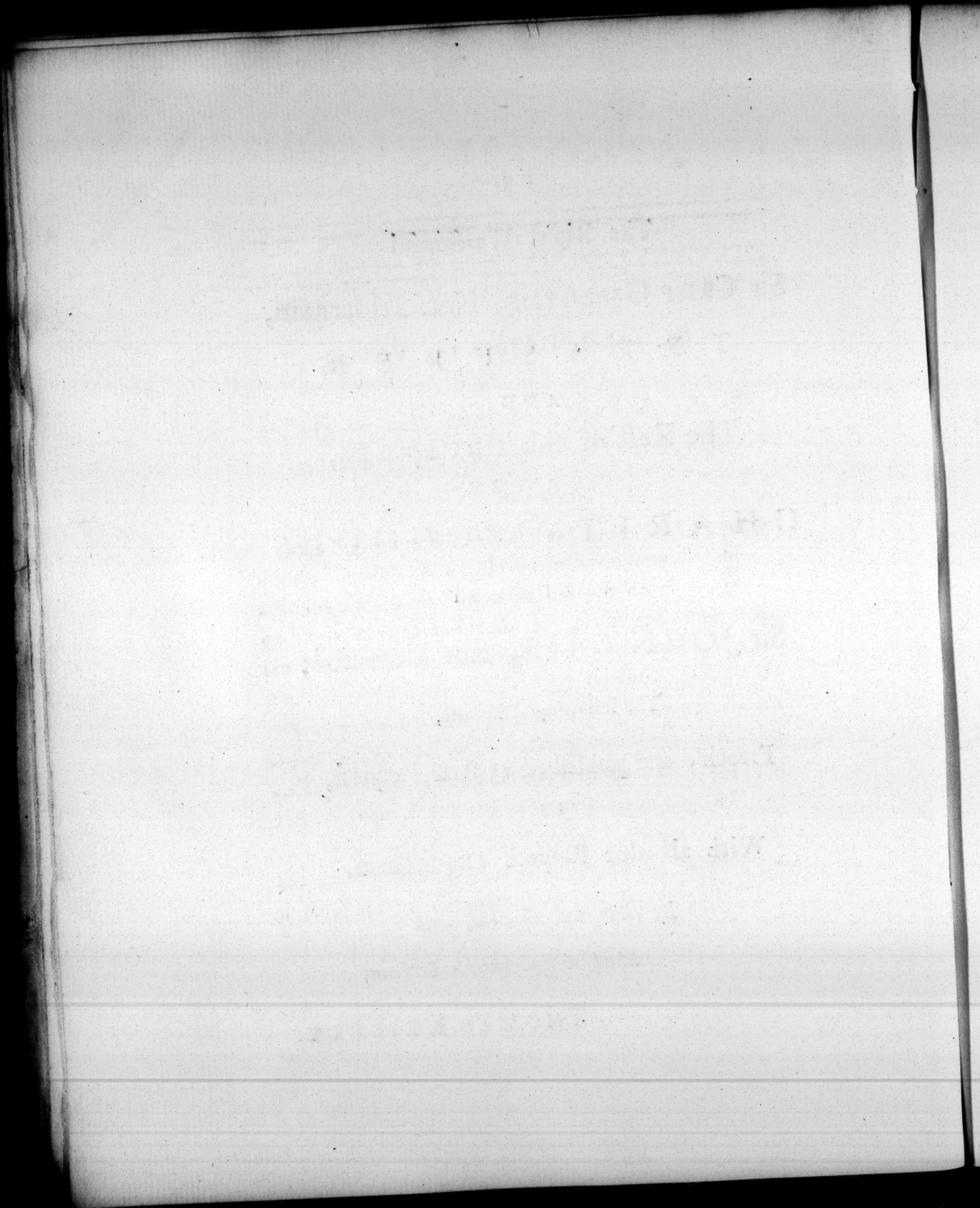
I S

With all due Respect INSCRIBED,

By their most obedient, and

Much obliged humble Servant,

THOMAS KEIGHLY.



St. JOHN Chap. 13, Verse 35.

*By this shall all men know that ye are my
disciples, if ye have love one to another.*

THO' the Jews were, in many respects, a very singular people, and differed greatly from the rest of mankind in their peculiarities and distinctions, yet they had this in common with the religious and wise men of other nations: that all the different sects among them had some peculiar maxims and customs, by which they were distinguished from one another. Our Saviour's example is a proof that these distinctions were both necessary and commendable. For even he himself, upon his first appearing in publick, fixed upon this great, this truly noble badge of mutual charity and benevolence, and pointed it out as the proper mark and characteristic of his followers. *By this shall all men know that ye are my disciples, if ye have love one to another.*

B

And,

And, in pursuance of this general institution, we find his Apostles taking every opportunity to recommend and enforce this indispensable duty; assuring us, that without this, all our pretences to religion are fruitless and vain, that the love of God is the only true cement, which can unite us to our beneficent creator; that faith and hope, however great and necessary graces, are still inferior to this, and nothing valuable without it.

The present discourse shall be employed in explaining the nature of this love; — the object of it; — and the obligation we are all under to practice this duty: — with an application suitable to the present solemnity.

When the Almighty, in his infinite goodness created mankind, he implanted in their souls several natural tendencies and affections for the better preservation of their beings and security of their happiness. Amongst these the social passions, or the inclinations towards society, conversation and friendship, are the most powerful and useful.

Now,

Now, in this intercourse amongst men, to which they are so strongly carried by the very frame of their nature, there cannot possibly arise either pleasure or benefit, without mutual charity, good-will and benevolence : so that this love, which is here and in many other places of scripture so strictly enjoined, is nothing more than what is natural to our constitutions and implanted in our very souls.

It is that sincere and rational affection and good-will towards others, which flows from that friendly and social principle in the mind, and which inclines us to rejoice in and promote the welfare and happiness of others.

It is that gentle and amiable temper which prompts us to a fellow-feeling with others in their necessities ; and to a humanity and bounty in our behaviour towards them ; which makes us desirous to pursue friendship and follow peace with all men.

The happy influence of this temper extends to every circumstance and relation in life. The benevolent man is disposed to make use of all external advantages in such a manner, as shall contribute to the good of others,
as

as well as his own satisfaction. This good principle in superiors, discovers itself in a kind and compassionate conduct towards the poor and dependent; and in inferiors, it is manifested by a punctual discharge of obedience and gratitude.

It is not the result of interest or affinity alone, nor is it confined to a particular community or communion, but it is extended through the universe, and makes the love of ourselves the measure of our love to all mankind. Not that this love is required to be equal, or in the same degree towards all. No, there are nearer and more powerful degrees of it, as the objects stand nearer to us in relation; such is the affection due from parents to their children; the gratitude of the obliged to his benefactor; the mutual good offices of friend to friend, and the well-grounded esteem of one acquaintance to another.

But, last of all, to excel in this virtue, and crown the business of perfect charity, universal benevolence and assistance (as far as in our power) must be manifested to all men, even to our very enemies. For, tho' it is reasonable and natural for us to show a stronger affection to those who are more strongly allied

lied to us in the respects abovementioned ; yet there is a proportion of that affection to be diffused throughout the world : like that principle of gravitation in the works of nature, which, though it increases in strength the nearer bodies are to one another, yet extends itself in some measure through the whole universe, and acts upon the most remote parts of matter.

What great obligations we all lie under to put this duty in practice, will appear from considering, in the next place, that all nations are made of one blood, and are allied in their passions and faculties.

We have the same desires to satisfy, and generally the same pleasure in satisfying them. All mankind is, as it were, one great Being divided into several parts, every part having the same properties and affections with another ; and as we desire accommodations for our own support and pleasure ; so if we would leave nature to its own original bias, we should wish and endeavour to procure the same conveniencies for others ; and whoever does not is guilty of acting contrary to the principles of his nature, and committing a violence on his constitution.

C

And,

And, as the community of nature, so likewise the good of society, requires this at our hands. God has designed man a sociable creature, and to this end hath sent him into the world weak and defenceless: so that without the kindness and assistance of one another, we are not able to subsist.

As the strength and perfection of the natural body arises from the due connection and adherence of its parts, so the civil body is strengthened and perfected when its members are joined together with the bands of love.

In the regular and uniform observance of this precept consists that universal justice, which is the perfection of all virtues, the beauty of all actions, and the glory and advantage of every rational creature. The motions of the heavenly bodies are not so regular and harmonious, nor the beauty or influence of them so ornamental and beneficial to the creation, as this would be conducive to the happiness of mankind: it would make every one a benefactor, a friend, and a good Angel to his fellow-creatures.

And

And as the practice of this virtue contributes very much to our outward security and welfare, so it gives us the principal means and power of self-enjoyment. For if the pleasures of the mind are allowed to be greater than those of the body, as they most certainly are, then whatever can create in us a constant series of mental enjoyments, is more conducive to our real happiness than all the gratifications and pleasures of sense : and that the social and charitable affections, duly established and cherished in us will produce the highest satisfaction in the mind, there needs no great argument, I think, to prove.

Every man who has experienced the condition of the soul under a lively affection of bounty, generosity, pity, succour, or any thing else of the humane, good-natured-kind, has had sufficient proofs of it from his own sensation. He who has very little knowledge of human nature is sensible, what rapture the mind perceives when it is touched in this generous charitable way ; nay, the very outward features and signs which attend this joy, are more ardent and expressive than those which accompany any other : a beneficent

nificent disposition adds a lustre to the very eye, and sits smiling on the cheek. To reward real merit, and to relieve real distress, as they are God-like virtues, so are they God-like pleasures likewise: for what is there upon earth that affords matter of such a refined and exalted a delight, as the exercise of social benignity and liberality.

We thus enjoy good by communication, receive it from others, as it were, by reflection, and are the better ourselves for all the benefits we confer on our neighbours. The charitable man, when his fortune bears any proportion to the largeness of his mind, is the great and universal remedy against the calamities of life.

Now, to be able, in some measure, to remove want, ignorance, pain and diseases out of the world: to make the minds of the indigent more chearful, their bodies more serviceable, and their understandings more enlarged; to be thus a father to the fatherless, liberty to the captive, and, if not health, yet care and refreshment to the sick and the maimed; this, I say, must certainly be an exquisite gratification to a well-disposed mind.

And,

And, as the satisfaction arising from this happy temper of mind is vastly superior to any other pleasure, so it is likewise more lasting. The pleasure of a charitable action keeps us company all along both in this world and the next; 'tis turned, as it were, into the very substance of the soul, and is as immortal as the will from whence it proceeded; and even at last, when that critical moment shall come, when we must render up our shares in the book of life, and pay the last great debt to nature, the charitable man will walk fearless through the valley of death, being prepared to give a satisfactory answer to the questions which shall then be put to him concerning the poor and the afflicted, the hungry and the naked, the sick and the imprisoned.

In a word, the pleasure the benevolent man is entertained with here, and the reward promised him hereafter, is so great, that, properly speaking, the *relieved* are the benefactors, and *those that relieve* lie under the greater obligation. Such then are the motives, to the due discharge of this precept, whereby we shall fulfil the great law of our nature, answer the purpose for which we were sent into the world,

D

and

and receive an inestimable reward at our going out, even an entrance into the everlasting mansions of our heavenly father.

I come now to apply what has been said to the present solemnity.

And here it is not my design to enter into a minute account of the several gradations by which this noble charity, which is now before you, has arrived to its present splendor; and to point out, particularly, the various accidents, interruptions and hazards thro' which it has, at length, obtained its just establishment: it will be sufficient to have put you in mind how much the institution itself is indebted to the great abilities and unwearied labours of that worthy magistrate * who now presides over the trust and what great thanks and praise are due to him; who may be considered as a second founder, for rescuing this noble charity from the many clogs which had so long embarrassed it, and settling it agreeably to the pious design and fullest intention of the first. I have not time to expatiate, as I could wish, on the goodness of the rest of the worthy Trustees for this endowment, who have so freely bestowed their
time

* Sir CRISP GASCOYNE, knt. alderman of Vintry-ward, who, in the year 1743-4, was principally concerned in drawing a scheme for carrying the charity into execution, and into whose hands the chief management and direction of the whole happily fell.

time and pains for the furtherance of so excellent a work, and with no other reward in view than the satisfaction of knowing, that from a wise and prudent management of their trust, the publick will certainly receive many and great advantages. But, as these are things well known to most of this assembly, there is the less need to dwell upon them. They have, without doubt, been frequently enumerated upon this anniversary.

I shall content myself therefore, with observing how, and in what manner we ought to commemorate such charitable benefactors, and the use and influence of such commemorations. The end and design of this charity, and of works of this kind, is the glory and honor of God; and, therefore, the commemoration of those, who have exercised them, and been eminent and conspicuous for them, must be excluded from every thing, which may tend to their diminution. They were only great and illustrious men, who have shone forth with some faint rays of Heaven, from the divine communications; they only have given what they have received; such as have improved their talents to the best advantage and secured their treasures by wise expences, whose works will follow them, but who, after their decease, can work no more; and therefore must not share in those acts of devotion, which are to be paid to the divine author of their graces, and to him only.

This

This might seem a superfluous remark, did not the daily converts to the church of *Rome*, make it proper and fit; whose professors from a veneration of the memories of such persons deceased, run into an adoration and idolatry. They fall down at their shrines, they pray to them, they address to them, as mediators, and acknowledge their power in fancied aids, and pretended miracles. The absurdity, however, of this practice has been so copiously and frequently exposed by many of the best writers of our church, that a larger prosecution of this topick is by no means necessary.

When, therefore, we commemorate the pious in their death, free from the imputation of idolatry and superstition: the use and influence of such commemorations, will be of the happiest consequence, and of the greatest importance. Especially when profaneness and libertinism are prevalent, when infidelity vaunts itself, when the love of many waxes cold, we may be almost reduced to have recourse to the departed saints for examples to inspire the faith, and inflame the charity of luke-warm professors. By this means we, as it were, recall them, with respect to their influence, into the world again; we fetch back their virtues to the present, whilst they live again in description, and shine as lights in the midst of a perverse and crooked generation. And so their light may shine before men,
even

even after their release from amongst them, that they may see their good works and glorify their Father, who is in Heaven. They may see them in pious and descriptive commemorations so, as to turn up their eyes to Heaven with grateful acknowledgments, and to lift up their hearts with praise and thanksgiving to God for them.

They may live those virtues over again in numbers, which were collected into one, the dispersed rays of which may warm a multitude, tho' they do not blaze forth into such heroic piety and charity. And then there is a like lesson of instruction to be learned from the characters of pious men departed, as from the burning examples of the living.

For it is not every one, who is well disposed, that knows how to do good. There is a certain prudence and discretion required in the use of our talents ; and a faithful steward of Heaven should husband his goods and graces to the best advantage. Now we may learn this piece of religious œconomy from the grateful commemorations of the charitable, we may get a scheme of pious management from their characters, by which we may improve our own stock of virtues, and make them go as far as possible towards the improvement and happiness of others. And then the charity of our pious founder, must not be the last recourse upon

E

this

this account, which is so well calculated in its end, and has such wise provisos to secure it.

Lastly, It is for the honor of religion and for the glory of our Country, that such commemorations should be made. For they display the beauties of piety and charity to mankind, and recommend the system of christianity to the world from its benign and blessed effects. If such instances of divine love were not to be kept upon record, and brought down into the view of a wicked and corrupt age, the perfect scheme of the gospel might pass only for fine speculation and exalted notion. But when such patterns of goodness are set before us, as were copied from our great master *Christ Jesus*, we then see the precept illustrated by the example, and are convinced that the evangelical morality is a practicable as well as an exalted scheme. This will induce us to attempt those heights, which others have gained before us, and will make us endeavour at those virtues, which, otherwise, we might have neglected in despair of success.

It will be necessary, before we conclude, barely to suggest the virtues and duties incumbent on those, who are the immediate partakers of such goodness, to which these commemorations should excite and stimulate them.

I shall

I shall apply myself, therefore, to you little children, and charge you for God's sake and your own, to remember that ye are under the highest obligations to make due returns of gratitude to your generous benefactor, and thanksgiving to Heaven, for having raised him up, by making a good use of the blessing ye thereby enjoy ; by being humble, tractable, and submissive to your masters ; by shewing diligence in your behaviour, piety in your offices of devotion, and by maintaining the innocence of your present state, and keeping yourselves unspotted from the world.

Never, whilst ye are now young, herding with others of your own age, who having not enjoyed the benefit of a christian education like you, or being led away by a vicious and corrupt disposition, are idle, profligate, and abandoned ; abusers of God's holy name, profaners of his sabbath, defrauders of their neighbours, revilers of their betters, neither fearing God, nor regarding men ; fly, I say, such companions, as you would the plague. This is the very gate to ruin in this world, and eternal misery in that to come. This would be a sure means of undoing all that your pious benefactor has done for you : this would make the crime so much the more heinous, and the condemnation more terrible, as it would be a discouragement to that noble charity, which ye are now reaping the benefit of : for if the light instilled into you, be turned to darkness, how great will that darkness be ?

But,

But, I hope, better things of you, tho' I thus speak, and that when grown more in years, ye come abroad in the world, ye will retain a perpetual sense of the mercies now conferred on you, and that by industry, by sobriety, by meekness, by decency of speech and cleanliness of habit, and a strict obedience to all the laws of christianity, which ye now learn, ye will convince the world, that the institution of this charity is greatly beneficial and truly laudable.

Whatever way of life may fall to your lot, embrace it contentedly, and pursue it indefatigably ; not picking and culling, and setting up for something above your birth and station, but labouring diligently to do your duty in that state of life to which it shall please the Almighty to call you.

Hoping and trusting that ye will comply with these injunctions, I shall conclude with applying to those who are intrusted with the care of this charity, and reminding them, that when they discharge their duty, as they ought, they distinguish themselves as the stewards and almoners of Heaven, by dispensing the blessings of God's providence, and giving his household their meat in due season. And at last, when this mortal should have put on immortality ; when we are all become one nation, one language and one people, the triumphs of our humanity and goodness will be proclaimed on high, and attend us thro' all eternity.

Amen,

F I N I S.

